

FIQH VS. HADITH IN THE CONTEXT OF MOSQUES: A COMPARATIVE STUDY OF IMARAH MANAGEMENT

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Abstract

This research focuses on the study of fiqh and hadith at Al-Hikmah Mosque, with specific attention to three aspects: 1) the planning process, 2) the implementation, and 3) the evaluation of these studies. Using a qualitative approach with a descriptive method, data were gathered from interviews, observations, and documentation. Key data sources include the mosque chairman, imarah section management, and the mosque congregation. The research findings reveal that: 1) The planning of fiqh and hadith studies is organized through small meetings or discussions with the mosque's management; 2) The implementation is well-conducted, with the mosque providing optimal facilities to ensure the comfort of the congregation. Fiqh studies are led by Ustadz H. Awwab Ahmad Attamimi, while hadith studies are directed by Ustadz H. Annas Said Azzo'bi, S.Pd.I.; 3) The evaluation process takes place through informal meetings, and the mosque management is tasked with taking follow-up actions to improve future study sessions. The significance of this research lies in its exploration of the practical planning, execution, and evaluation of Islamic education in mosques, highlighting the importance of a structured approach to fostering community learning in religious settings.

Keywords: Management, Imarah, Mosque.

INTRODUCTION

A mosque is a sacred place of worship for Muslims, and because of its sanctity, it is often referred to as the house of Allah. Inside the mosque, Muslims gather to perform religious activities, drawing closer to Allah SWT through prayer, remembrance dhikr, and seeking forgiveness with the intention of purifying themselves from sin. The mosque is not only a place for worship, but it can also serve as a space for discussions, social activities, Qur'an education, religious studies, and more. The mosque should function as a place for various positive activities for the community, congregation, and mosque management.

During the time of the Prophet Muhammad (SAW), the mosque was a center for Da'wah (Islamic preaching), meaning it played a broad role in Da'wah activities, both led

by the Prophet (SAW) for his companions, whether Muslim or non-Muslim. Da'wah is a highly esteemed practice in Islam, and its main venue is the mosque.

According to the Ministry of Religious Affairs of Indonesia (Kemenag RI, 2022), there are currently 292,415 mosques in Indonesia across 34 provinces. Specifically, in West Kalimantan Province, there are 4,379 mosques, including: 1 Grand Mosque, 13 Central Mosques, 158 Major Mosques, 3,593 *Jami'* Mosques, 16 Historic Mosques, and 598 Public Mosques. In the city of Pontianak alone, there are 347 mosques.

As explained in the Qur'an, Surah At-Taubah, verse 18:

"The only ones who maintain the mosques of Allah are those who believe in Allah and the Last Day, and who establish prayer and give zakat, and who do not fear anyone except Allah. It is they who are expected to be among the rightly guided."

A mosque is a sacred place of worship for Muslims, and due to its sanctity, it is often referred to as the house of Allah. Inside the mosque, Muslims gather to perform religious activities and draw closer to Allah SWT through prayers, dhikir, and seeking forgiveness with the intention of purifying themselves from sin. The mosque is not only a place for worship but can also serve as a venue for discussions, social activities, Qur'an education, religious studies, and more. It should function as a place for various positive activities benefiting the community, congregation, and mosque management.

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A mosque is a place for performing activities that involve obedience to Allah SWT. Through extensive worship, it is hoped that these activities are not merely conceptual but are also implemented to achieve the greatest benefits. The mosque must go through processes of organizing and preparing to optimize everything, both formally and informally, in all aspects managed by the mosque through programs aimed at enhancing its utilization.

Ayyub (2007: 126) explains in his book "Manajemen Masjid" that the thriving of the mosque and the smooth running of its activities can be measured by the quality of its congregation. If a mosque is to advance and have a quality and prosperous congregation, that is what is known as mosque management. According to Suherman (2012: 86), mosque management includes three areas: Idarah, Imarah, and Ri'ayah. Idarah refers to activities related to management, such as planning, organizing, controlling, administration, and supervision. Imarah encompasses activities that enrich the mosque, such as Islamic holiday observances, education, worship, social activities, and more. Ri'ayah pertains to maintenance activities, including cleanliness, the environment, the mosque's aesthetics, equipment, and the determination of the Qibla. Religious studies, such as fiqh and hadith, fall under the Imarah category, specifically within the field of education.

After discussing the three areas of mosque management, the researcher will focus on one area for this study, namely Imarah. The Imarah field in the mosque is related to organizing events or activities associated with the mosque. Given the context that a mosque needs a good mapping process to enhance its function managed by the existing administration with the common goal of enriching and maintaining the mosque's stability, known as Imarah. Although Imarah is crucial for enhancing the mosque's existence, Idarah and Ri'ayah also play significant roles.

Imarah involves activities that enrich the mosque, aiming for the institution to function as desired, uniting Muslims to enhance their intelligence, piety, faith, noble character, and achieving success in a just and prosperous society, empowerment, and as a place of worship, and pleasing to Allah SWT (Rukmana, 2002: 3). Thus, Imarah includes activities that can make a mosque prosperous, such as celebrating Islamic

holidays, education, social activities, worship, and more, contributing to the mosque's prosperity.

To make a mosque prosperous, professional management is required. Each structural level of the mosque plays a crucial role in making it a venue for various activities through programs that will be realized. Therefore, making a mosque prosperous requires proper planning to facilitate the follow-up of program implementation and evaluation, aiming to improve the mosque's prosperity.

Al-Hikmah Mosque Pontianak, located at Jalan Dr. Wahidin, Sungai Jawi SubDistrict, Pontianak City, West Kalimantan, has stood for decades and serves as a reflection of peaceful life. Harmony is a must for its surrounding residents. Established in 1987, Al-Hikmah Mosque Pontianak has grown rapidly from a simple building to a grand, neat, and clean mosque with a continually increasing congregation. The mosque attracts people from various age groups, including children, teenagers, adults, and the elderly.

The Imarah at Al-Hikmah Mosque Pontianak differs from other mosques, as it features numerous advantages in its routine programs, including hadith studies, Qur'an translations, Sufism, Qur'an recitation, Tajwid, Fiqh, recitation of Surah Yasin, and Tahlil. These activities are conducted daily according to a set schedule. The mosque is viewed positively by the community and has a good reputation. It regularly displays daily infaq results on a running text within the mosque and is built independently without government assistance.

The capabilities of Imarah at Al-Hikmah Mosque inspire the local community and receive appreciation from the congregation due to the successful and smooth implementation of activities. This demonstrates that mosque management provides a highly open platform as a center for Islamic activities, Qur'an studies, general knowledge, and as a discussion place reflecting positive values.

Al-Hikmah Mosque Pontianak offers unique activities compared to other mosques, such as weekly religious studies. The mosque prepares a schedule from Sunday to Saturday with different themes, attracting the congregation to participate. The mosque

management allows attendees to ask questions, take notes, and record during the studies, helping them understand, learn, and apply the knowledge in daily life.

The weekly religious studies at Al-Hikmah Mosque offer a new perspective for researchers to explore and understand the Imarah field in Al-Hikmah Mosque Pontianak and examine its management practices for better development and smooth operation. The focus will be on comparing fiqh and hadith studies, which are held every Saturday and Thursday, respectively. The researcher will investigate how Imarah management at AlHikmah Mosque Pontianak is applied and conduct a comparative study of fiqh and hadith studies.

Based on the background above, the author is interested in conducting this research titled “Management of Imarah: A Comparative Study of Fiqh and Hadith Studies at Al-Hikmah Mosque, Sungai Jawi Sub-District, Pontianak City.”

B. RESULT AND DISCUSS

1. Profile of Al-Hikmah Mosque, Sungai Jawi Village, Pontianak City District

The Al-Hikmah Mosque is located on Dr. Wahidin Sudirohusodo Street, Sungai Jawi Village, Pontianak City District, Pontianak City. The mosque’s location at the intersection of Ujung Pandang Street and Batara Indah 1 Complex facilitates access for the local community and visitors to perform their worship at Al-Hikmah Mosque.

Al-Hikmah Mosque is one of the prominent mosques in the Pontianak City area, known for its large congregation and continuous religious activities. The mosque’s strategic location means that if people are nearby during prayer times, they can easily stop by for worship and congregational prayers, as the mosque is easily accessible.

The mosque's exterior features cream-colored natural stone and a green dome. The interior walls are lined with ceramic tiles. Al-Hikmah Mosque has three floors: the first floor is often used for worship activities such as prayers, lectures, and study sessions, while the second and third floors are used for larger religious gatherings and

specific prayers when the congregation is large, such as during special sermons or festivals. The mosque also has a spacious parking area to accommodate vehicles.

Established in 1987, Al-Hikmah Mosque was built on land donated by Mr. H. Umar Thaha. The successful establishment of the mosque was due to the efforts of five founders: Mr. H. M. Amir H Umar, Drs. H. Yahya Saad Siregar, H. Mahran Usman, H. Burhanuddin Kasim, and Drs. H. A. Hakim Shaleh. These founders played a crucial role despite initial opposition from the community, who were concerned about the area's population density, the potential congregation, and the responsibility for worship activities. However, the founders believed in the area's future growth.

At the time, several residential buildings were being sold at Rp. 7,000,000 per unit. With an initial funding of Rp. 500,000, the founders decided to build the mosque. The name "Al-Hikmah" was chosen, derived from one of the founders, Hakim, and was officially registered on December 11, 1987, corresponding to Friday, 19 Rabi'ul Akhir 1408 Hijri. The notarial deed was issued by H. Moehammad Damiri, SH., No. 68, with the initial management team led by M. Amir H. Umar as chairman, Drs. Yahya Siregar as vice chairman, Mahran Usman as secretary, Burhanuddin Kasim as deputy secretary, and Drs. A. Hakim Shaleh as treasurer. On Friday, April 1, 1988, the first pillar was laid by Al Ustadz Abdul Muthalib, the Head of the Office of Religious Affairs (KUA) for West Pontianak Subdistrict. It took approximately two years for the mosque to be used, with the first official use on Tuesday, March 27, 1990. Fundraising was challenging, and construction was carried out by volunteers, led by Abdurrahman Karim, who worked during the night after their day jobs. The mosque's first structure was simple and single-story. As time progressed and the community grew, it became necessary to expand and renovate the mosque.

In 2010, a new construction committee was formed to expand the mosque. The original single-story mosque was expanded to three floors to accommodate more worshippers. The expansion included a concrete structure with a spacious first floor and two additional floors. Facilities such as toilets, parking areas, and ablution places were also upgraded. The renovation was completed in 2016, and the mosque was inaugurated by Pontianak Mayor H. Sutarmidji, S.H., M.Hum.

Al-Hikmah Mosque has seen significant development over the years, with improvements in its building, the number of worshippers, and its standing within the Pontianak City District. The mosque now accommodates approximately 2,000 worshippers, and the mosque's management changes every three years.

2. Planning for Fiqh and Hadith Studies at Al-Hikmah Mosque

Terry states that planning involves selecting and linking facts and making and using assumptions about the future by outlining and formulating the activities needed to achieve the desired results (Waldan, 2019: 79). Planning is closely tied to objectives, as Terry implies; it involves formulating and outlining necessary activities and connecting facts so that implementation can be effective and efficient. The importance of a goal in an activity is because it represents the desires of a group or organization to be achieved. Therefore, goals need to be formulated so that the implementation direction is organized clearly.

Planning is an activity conducted at the initial stage before activities are carried out. It is crucial to conduct planning to ensure that the activity proceeds well and according to the established plan. To develop a plan, it must align with the objectives or targets to be achieved. If an activity is carried out without planning, it may not proceed well and smoothly. However, if an activity is conducted after planning, it will proceed effectively and smoothly. Planning at Masjid Al-Hikmah will be more effective if managed well. Observations by the researcher revealed several findings related to the planning of Fiqh and Hadith studies at Masjid Al-Hikmah, which are implemented by the mosque's management. The planning form used by the mosque's management for Fiqh and Hadith studies involves small meetings or discussions with the mosque's administrators.

In this case, the researcher concludes that the planning process conducted by Masjid Al-Hikmah's management involves only small meetings or discussions, after which one of the managers or an ustadz seeks speakers for the Fiqh and Hadith studies at Masjid Al-Hikmah.

Based on the observations and interviews conducted by the researcher, Masjid Al-Hikmah's management plans several religious studies such as Sufism, Fiqh, Hadith, Qur'an recitation, Qur'an translation, Qur'an Tajweed, and recitation of Yasin and Tahlil.

From the interviews, the researcher concludes that the concept of planning for Fiqh and Hadith studies set by the Masjid Al-Hikmah management is running well. The religious studies enable the management and congregation to maintain good relations and allow the congregation to enrich the mosque. The management schedules the religious studies, particularly Fiqh and Hadith, at times that align well with the congregation's availability, with peak attendance occurring after Fajr prayers.

From the interviews, the researcher concludes that those involved in the planning of religious studies at Masjid Al-Hikmah include the mosque's management, such as the mosque chairman, secretary, treasurer, imarah division, and worship section. Planning an activity without involving mosque management would make it difficult for the activity to proceed smoothly. Planning aims to assist in making the best decisions in accordance with the predetermined objectives. Planning is crucial for any activity; before carrying out an activity, a plan should be developed to ensure satisfactory results. Planning is a critical process for management because, without planning, management cannot function effectively. Thus, having a plan can guide the desired outcomes so that the activities carried out can be effective.

The researcher concludes that Masjid Al-Hikmah's management aims to cultivate an enthusiastic congregation in enriching the mosque, maintaining strong faith, establishing robust relationships, gaining religious knowledge, and exhibiting noble character while understanding the Qur'an well. This is evident from the comprehensive themes of the studies, particularly Fiqh and Hadith. Other plans also involve serving the needs of the congregation or community effectively.

This, the researcher concludes that Masjid Al-Hikmah's planning involves less frequent meetings for routine activities, as each administrator already understands their roles and responsibilities, and the congregation can participate if they have plans.

Special meetings occur once a year, such as during Eid al-Fitr, Ramadan, and Eid alAdha, unless there is an urgent and important matter requiring compromise.

Therefore, the researcher concludes that the role of planning is crucial for all activities and tasks. Similarly, all activities at Masjid Al-Hikmah are based on planning, as creating plans before conducting activities is essential. Planning, which involves consultations and exchanging opinions, is necessary to achieve satisfactory outcomes.

3. Implementation of Fiqh and Hadith Studies at Masjid Al-Hikmah

Implementation can be defined as the process of mobilizing and managing human resources to achieve goals, and it is a complex undertaking. Implementation involves motivating, encouraging, and stimulating members of a group or administrators to perform their duties diligently. To ensure that activities are carried out effectively, several factors need to be considered, such as leadership, directives, communication, and advice (Sukarna, 2011: 82).

After the planning stage for fiqh and hadith studies, the next step is the implementation. Implementation is the realization of the plans or programs intended to be achieved. It can also be viewed as the driving force behind activities. Implementers work to execute each activity by utilizing resources efficiently and effectively to achieve the best results.

The implementation of fiqh and hadith studies is carried out as part of a planned workflow, with the administrators of Masjid Al-Hikmah driving the process. From the researcher's observations, the implementation of fiqh and hadith studies at Masjid Al-Hikmah is evident through the activities conducted by its administrators.

The findings from observations, documentation, and interviews reveal that the fiqh and hadith studies at Masjid Al-Hikmah are organized as follows:

1. Qur'an Translation Study

The Qur'an translation study at Masjid Al-Hikmah is a routine religious study held every Tuesday after the Fajr prayer until the time of Shuruq. This study is led by Ustadz Mitahuz Zaman, S.Pd.I.

2. Tasawwuf Study

The tasawwuf study at Masjid Al-Hikmah is a routine religious study held every Tuesday after the Maghrib prayer until the time of Isha. This study uses the Kitab Tanhibul Mughtarrin and is led by Ustadz Sobirin Ismail, S.H.I.

Qur'an Recitation Study

The Qur'an recitation study at Masjid Al-Hikmah is a routine religious study held every Wednesday after the Isha prayer until 9:00 PM. This study is led by Ustadz Juadi, S.T.

3. Hadith Study

The hadith study at Masjid Al-Hikmah is a routine religious study held every Thursday after the Fajr prayer until the time of Shuruq. This study uses Hadith Arba'in and is led by Ustadz H. Annas Said Azzo'bi, S.Pd.I.

4. Reading Surah Yasin and Tahlil

The reading of Surah Yasin and Tahlil at Masjid Al-Hikmah is a routine religious study held every Thursday after the Maghrib prayer until the time of Isha. This study is conducted by the mosque's administrators.

5. Fiqh Study

The fiqh study at Masjid Al-Hikmah is a routine religious study held every Saturday after the Fajr prayer until the time of Shuruq. This study uses the Kitab Fathul Mu'in and is led by Ustadz H. Awwab Ahmad Attamimi.

6. Qur'an Tajweed Study

The Qur'an tajweed study at Masjid Al-Hikmah is a routine religious study held every Sunday after the Fajr prayer until the time of Shuruq. This study is led by Ustadz Muchlas Syafi', S.Pd.I.

The various religious studies planned by the administrators of Masjid AlHikmah are conducted according to schedule. Observations show that the implementation of fiqh and hadith studies is flexible for participants, but for the speakers, preparations include setting up tables, chairs, and microphones to ensure that the material is visible to all attendees.

In conclusion, the implementation of fiqh and hadith studies at Masjid AlHikmah has been carried out effectively. The mosque's administrators ensure that facilities are well-prepared to make the participants comfortable during the religious studies. The researcher also attended and observed the religious studies at Masjid AlHikmah. The fiqh study is led by Ustadz H. Awwab Ahmad Attamimi, and the hadith study is led by Ustadz H. Annas Said Azzo'bi, S.Pd.I., who teach about prayer procedures, sunnahs before and after prayer, and explain what invalidates prayer along with its evidences. The response from Masjid Al-Hikmah's administrators to the fiqh and hadith studies is positive and supportive.

Therefore, the researcher concludes that the response from Masjid AlHikmah's administrators towards the fiqh and hadith studies is positive and supportive. If the administrators are supportive, the fiqh and hadith studies will continue to prosper and improve. Each administrator has specific duties and responsibilities, and their active participation is crucial for the mosque's success. The prosperity of the mosque is reflected in the performance of its administrators. Effective management will yield positive results.

Every implementation of activities can encounter obstacles. Similarly, Masjid Al-Hikmah faces challenges such as microphone issues and power outages. However, despite these challenges, the activities proceed well, and problems are resolved. The administrators address these challenges as part of their responsibilities. Proper management ensures that the activities are carried out smoothly and satisfactorily.

In summary, implementation is crucial. The functions of planning and organizing are incomplete without implementation, as the organizational goals would not be achieved. Programs that are planned without proper implementation may not run smoothly. Effective implementation, as seen at Masjid Al-Hikmah, helps achieve the goals of enriching the mosque. Thus, the planned programs and their execution by the administrators can be maximized.

Thus, the implementation of fiqh and hadith studies is conducted routinely according to the schedule set by the mosque's administrators: fiqh studies every Saturday after Fajr prayer and hadith studies every Thursday after Fajr prayer. The

speakers for these studies are appointed by the administrators, and both fiqh and hadith studies are open to participants from outside the mosque.

4. Evaluation of Fiqh Studies and Hadith Studies at Al-Hikmah Mosque.

Supervision or controlling is a crucial aspect. Without oversight, an organization may operate wildly without adhering to established guidelines. Supervision involves tools and methods to ensure that plans are executed as intended. Management supervision is a systematic effort to set performance standards aligned with planning goals, design feedback information systems, compare actual activities with established standards, identify and measure deviations, and take corrective actions to ensure that all organizational resources are used effectively and efficiently to achieve the company's goals (Waldan, 2019: 225).

After passing through several management stages, the final stage is evaluation. Evaluation provides a benchmark to ensure that the implementation of Fiqh and Hadith studies runs as planned. Through evaluation, the management of Masjid Al-Hikmah can identify mistakes and shortcomings, and determine the necessary steps or follow-up actions for future improvements. The entire process from planning, implementation, to evaluation is essential in management. Thus, to carry out an activity, management or human resources are needed to execute and control it so that the established management can function and perform its duties as desired.

Evaluation is not about finding faults but rather about correcting or guiding the behaviors and attitudes involved in the implementation of Fiqh and Hadith studies to ensure that goals are achieved in accordance with regulations, Islamic law, and the pre-established plans. Evaluation of Fiqh and Hadith studies involves assessing and identifying any deficiencies, mistakes, or areas that need improvement from the results of the activity conducted by the management of Masjid Al-Hikmah.

From interviews, it can be concluded that the form of evaluation for Fiqh and Hadith studies at Masjid Al-Hikmah is conducted through small meetings or informal discussions. Thus, evaluation does not always take the form of large meetings but can also be small meetings or informal discussions to allow the management to present

evaluation results calmly and relaxed. Supervision functions as part of management. Without evaluation, activities may lack stability. Every activity needs evaluation to ensure it runs smoothly and to address any issues. Likewise, Masjid Al-Hikmah is no exception to evaluation by its management. Through evaluation, program activities can be implemented effectively and efficiently. The Fiqh and Hadith studies conducted by the management of Masjid Al-Hikmah align with the planned objectives.

The Fiqh and Hadith studies at Masjid Al-Hikmah have been conducted according to the plan, so they continue to run smoothly and effectively. In cases where implementation deviates from expectations, the management of Masjid Al-Hikmah makes prompt and wise decisions, as seen in issues like a regular instructor's absence. The management quickly informed the congregation to prevent confusion and waiting.

The planned Fiqh and Hadith studies meet the needs of the community or congregation. Evaluation is equally important in any activity, as it involves comparing performance with desired outcomes. The final result of evaluation determines success, and if the results do not meet expectations, improvements are necessary. For the Fiqh and Hadith studies at Masjid Al-Hikmah, evaluation involves the mosque's chairman and management. The goal of evaluation is to refine the process, address any deficiencies or mistakes during the activity, monitor the execution to achieve optimal results, and make necessary adjustments for future improvements. After conducting evaluations, the management of Masjid Al-Hikmah must follow up to further enhance the Fiqh and Hadith studies.

From the interviews, it can be concluded that the follow-up actions from the evaluation of Fiqh and Hadith studies at Masjid Al-Hikmah involve the management continuously addressing any deficiencies, mistakes, and issues observed during religious study activities. Through evaluation, the management can be more proactive in running the Fiqh and Hadith studies and enhancing the prosperity of Masjid AlHikmah.

Evaluation in an organization is crucial. Without evaluation, planning and implementation may fall short, and the objectives of Masjid Al-Hikmah may be hindered and less effective, as management would not be aware of the mosque's

progress. Without evaluation, the management cannot address problems or find solutions. Therefore, when the mosque management performs the functions of planning, organizing, implementing, and evaluating, it can enhance the mosque's prosperity and the comfort of its congregation.

5. Similarities and Differences between Fiqh and Hadith Studies at Masjid Al-Ikmal

Based on the management of Fiqh and Hadith studies at Masjid Al-Ikmal, the researcher has identified several similarities and differences between the two as follows:

a. Similarities between Fiqh and Hadith Studies:

1. Planning Both Fiqh and Hadith

Planning studies at Masjid Al-Ikmal involve small meetings or informal discussions with mosque officials to plan the sessions. They also involve finding qualified speakers in their respective fields. The mosque officials set the study times to be after Fajr prayer, with Fiqh studies held on Saturdays and Hadith studies on Thursdays. Both types of studies are open to the public, allowing outsiders to participate.

2. Implementation For both Fiqh and Hadith studies the necessary equipment such as microphones, tables, chairs, and drinking water are provided for the speakers, while attendees sit on the floor. This setup ensures that the lecture is visible and accessible to all participants. The speakers are well-known in the city of Pontianak. The sessions are conducted openly, allowing attendees to take notes, record, and ask questions. After the lectures, the speakers invite questions from the attendees.

3. Evaluation for both Fiqh and Hadith

Evaluation studies involves informal discussions with the mosque officials and attendees. The focus is on the number of attendees and identifying any shortcomings or mistakes in the lectures.

b. Differences between Fiqh and Hadith Studies

1. Planning

The mosque officials search for different experts for Fiqh and Hadith studies to ensure variety and prevent monotony for the attendees. This approach allows attendees to gain diverse knowledge from different experts in each field.

2. Implementation

Fiqh studies tend to attract a larger audience compared to Hadith studies, indicating a higher interest in Fiqh. Additionally, attendees of Fiqh studies often come from outside the immediate area of Masjid Al-Hikmah, while Hadith study attendees are mostly from the local neighborhood.

3. Evaluation

The evaluation process differs in frequency: Fiqh study evaluations are conducted weekly after the sessions, whereas Hadith study evaluations occur monthly. The mosque officials place more emphasis on evaluating the content delivery of the lectures, correcting any errors or inadequacies identified during the sessions.

C. CONCLUSION

The most important takeaway from this study is the well-organized and systematic approach to religious education, despite the informal nature of planning and evaluation. The mosque officials and speakers, such as Ustadz H. Awwab Ahmad Attamimi and Ustadz H. Annas Said Azzo'bi, are effectively fulfilling their roles, ensuring that the congregation benefits from the teachings of Fiqh and Hadith. The informal discussions and relaxed evaluations allow for a more accessible review process that promotes continuous improvement in religious studies.

This study contributes by highlighting how informal yet structured management of religious studies can be successfully implemented in a mosque setting. It introduces a model where mosque officials and speakers can maintain high-quality religious education without the need for rigid planning or frequent meetings. This approach

could serve as a reference for other mosques or religious institutions looking for flexible yet effective ways to manage their educational activities.

The study's limitations lie in its informal nature, which may not fully capture or accommodate all feedback from attendees or other stakeholders. Future research could focus on developing a more comprehensive evaluation system that includes formal feedback mechanisms and broader participant involvement. Additionally, further studies should explore how this model can be adapted or improved in different mosque settings or expanded to include more diverse religious education topics.

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